

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

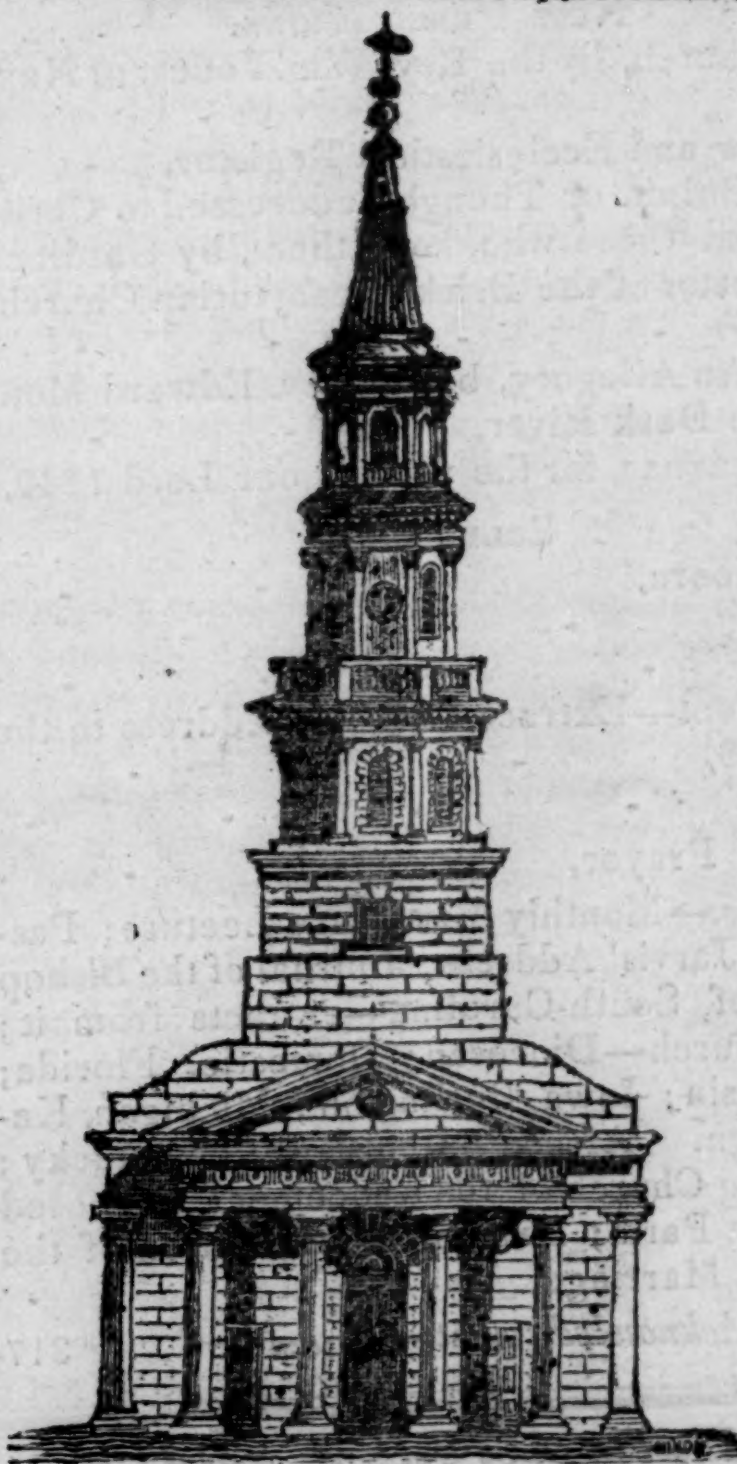
BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

Vol. XXV.]

JANUARY, 1849.

[No. 10.]



Front view of

St. Michael's Church

CHARLESTON, S. C.

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Daily Service is held

In St. Philip's Church on Monday, at.....	XI o'clock.
" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday,	" "
" St. Michael's, Friday afternoon, at	IV "
" St. Stephen's Chapel on Thursday at 12, and on Wednesday Eve'g, at	VII "
" St. Philip's on Friday, at	XI "
" St. John's Chapel, Hampstead, on Saturday,.....	" "

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Vol. XXV.

JANUARY, 1849.

No. 298.

FOR THE GOSPEL MESSENGER.

DISCOURSE,

DELIVERED BY THE REV. EDWARD PHILLIPS,

AT THE OPENING OF THE TEMPORARY BUILDING, USED FOR PUBLIC WORSHIP BY THE
CHURCH OF THE HOLY COMMUNION, CANONSBORO', NOV. 12TH, 1848.

Lord remember David, and all his afflictions: how he swore unto the Lord, and vowed unto the mighty God of Jacob; surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob.—*Psalm* 132d, first 5 verses.

THERE is a touching coincidence in the dictation of David's vow, recorded in this beautiful Psalm, and the circumstance of our meeting together in this place of worship. You are aware, my hearers, that the house in which we are now assembled, was owned and occupied by the late lamented Bishop of the Diocese. Not many years ago, in a conversation held with him in this very room, on the state and prospects of the Church, we were lamenting the general apathy, and insensibility of the rich and influential of our communion to the advancement of Christianity, according to its claims upon their interest as sound Churchmen and good Christians. As an instance of it, the remark was made, that in all that wide district, known as Canonsboro', there was no place of public worship of any religious denomination; and that, exclusively of the general need for such a building, many members of the Church, residents in the vicinity, must, from the great distance to their usual places of worship, by inclemency of weather and other causes, be of necessity frequently debarred the privilege of divine service in the sanctuary. The Bishop replied, that "the subject had not escaped his observation, and had pressed with full force upon his reflection. A favorite suggestion to his mind, was the idea which came to him, like a waking dream, that he might obtain, at no distant period, the temporary use of the old Arsenal, as a place of worship, until a Church should be erected on a portion of his own premises, or on some other convenient site in the neighborhood."—But if there was need, at that time, for such an enterprize, how much is the necessity more imperative now; since a vast increase has been made to the population; and many squares, which were then vacant lots, or marsh-land, are now covered with numerous dwellings. In

addition to the healthfulness of the locality, which is free from liability to the usual fever on the Neck, the operation of the brick-law will continue, as a break-water, to turn the tide of improvement towards the western suburbs of the city; and if, to these means of increase, be added the influx of population from the facilities of the Rail-road, and its spirit of commercial enterprize and speculation, it is fair to presume, that the whole Borough will soon assume the appearance of a densely crowded portion of the metropolis, with all the comforts and conveniences of social life, save and except the most important of them all, namely, the advantages of Christian worship. It was under a somewhat similar impression of the absolute need of the Church, with its divinely appointed sacraments and ordinances, for social well-being, that the captive tribes mourned, in Babylon, the deprivation of their religious privileges, and the consequent abandonment of the Divine protection. The once highly-favored people of God could remember, in the land of strangers, the great national festivals, which marked the eras of their political history, and associated with them the fond reminiscences of their far distant home. It was, even to them, a subject of commemoration, that their forefather David had made a solemn vow, to erect a temple to the honor of the Almighty Jehovah; which vow was divinely forbidden to be redeemed, until the time of Solomon. But although the minstrel King had shown that deep anxiety for the service of religion, for the actual privileges inherent in its Divine appointments, and for the blessed promises connected therewith, as typical and prophetic of the Christian dispensation, the Hebrews could not but feel themselves as suffering the Divine rebuke of their iniquity. And as miserable captives, how could they, without shame and heart-burning, contrast the faded glories of their political grandeur with their present humiliation? how could they even bear to murmur those sweet songs of Zion, which constituted the most imposing portion of the temple worship, and the daily sacrifices of the domestic altar? No! The afflicted Church of God could remember its past triumphs and joys, as motives of deeper penitence, and reasons for more ardent confidence in the Divine promise, of restoration to the heaven-protected commonwealth. This instance, of the people and Church of God mourning over the *loss* of their accustomed religious privileges, is not the parallel, in every particular, of the zeal which, in an opening for *Missionary* enterprize, presupposes the popular demand for the institutions of religion, and the offices thereof. On the contrary, it is the very indifference of the public mind to this, its true interest, and remissness of spiritual duty, which calls forth the Missionary energy of the Church, to rival the zeal of its type, the sweet singer of Israel, who swore unto the Lord, that he would not give rest to his eyes, nor sleep to his eyelids, until he found out a place for the Lord's temple, an earthly habitation for the mighty God of Jacob. Prompted, as we humbly trust that we are, by the same Divine spirit of zeal for the glory of God and salvation of souls, we are assembled this day to wipe off the reproach, which seemed to me fastening on the bosom of our consistency—the reproach of indifference to the religious instruction and spiritual care, of this large and populous district of the suburbs. Permit me, then, as giving or-

der and arrangement to our thoughts, to state, in as few words as possible, our object, motives, and prospects, in this religious undertaking in which we are engaged. First, as to the object: in firm reliance upon the good providence of God, we design to erect, as soon as the necessary means can be obtained, a suitable house of worship, which, though belonging to its own and distinct congregation, shall be free to all persons, who may be disposed to attend its worship, that of the Protestant Episcopal Church. One of the contemplated features of this project is, to open the Church, not only for Divine service on Sundays, and on the Fasts and Festivals of the Church, but also for daily morning and evening prayer, according to the direction in the Prayer-Book; and what, in the spirit of true religion, seems equally desirable, the weekly administration of the blessed Sacrament of the Lord's Supper. In addition to those means of grace, it is contemplated to give special care to the spiritual education of children, by the Sunday School system, and pastoral teaching of the Catechism; and also to afford all convenience and opportunity, for the diligent and faithful religious instruction of colored persons, as well as for their participation of public worship, and the sacraments of religion. In a word, the object of the Church, is to show itself a true branch of the holy and Apostolic Church of Christ; to gather, under its protecting care, the spiritual wants and interests of dispersed and neglected souls, for whom Christ died; to wash them clean of their native defilement, in the mystical water of regeneration; to feed them with the manna which came down from heaven, the words of eternal life; to clothe them with the robes of Christ's spotless righteousness; and so to prepare them for life, and death, and immortality. Those objects are certainly prospective: but if to be accomplished, they must have a beginning. (And we must "not despise the day of small things.") And they are begun. In all great enterprizes and noble schemes for the good of man, objections and difficulties will be advanced, if not from a spirit of opposition and contradiction, at least from the collision and difference of opinion, as to the mode and plan of operation. Aware of this ordinary propensity of the mind, and its sinister influence, some few friends of the Church, with the Bishop at their head, and acting under the constitutional authority of the Church, organized themselves into a congregation, by the appointment of Wardens and Vestrymen, to act, for the time, with the authority of church officers; and chose for their association, the beautiful and appropriate name of the Church of the Holy Communion. Every thing connected with the Church is emblematical, or typical of divine truth. The institutions, the sacraments, the ordinances, even the fashion of the House of Prayer, and its sacred furniture, all are designed to speak to the understanding and the sensitive part of human nature, through the eye, the hearing, the memory, and its power of association. If these media for the diffusion of Christian knowledge are vital parts of the Church's system of teaching, attention to them is not a trivial matter: it is an imperative duty. Surely, whatever is intended for the house and worship of God, is, or should be, an object of importance. There, names are things: and so with the word Holy Communion: what name is better calculated to remind the congregation of their brotherhood

in one Lord, one faith, one baptism; to enlist the zeal, and animate the devotion of the faithful, under the responsibility of Christian unity and love: and to assure the world, that, however feeble its efforts for the advancement of God's glory, through the Gospel, this small branch of the Church is no offset of sectarian principle; is about to propagate no novelty in religious opinion. It proposes to adhere to the old paths of the Church, in which our fathers lived and died: to be an integral part of the universal Church of Christ, in the State, in the Republic, throughout the world; in paradise, and before the throne of glory in heaven.

The object, then, of this Missionary adventure, being to establish the Church and all its ministrations, in Canonsboro', the *motives* which prompted its immediate organization, were briefly these, as we have already intimated, to give efficiency and authority to the action of the association. A mere committee, selected from any meeting of persons, however numerous, and friendly to the Church, is necessarily an irresponsible body; it has no authority to act, otherwise than by inquiry and investigation; and is dissolved, on the discharge of the special duty for which it was delegated. Now it is obvious, that in the minute particulars of Church business, there are numerous small, but all-important duties, which call for the prompt action of those, who are legally constituted to the appointment. On the contrary, a difference of opinion might dissolve a committee, or prevent its action; circumstances might render impossible the re-assembling of the original meeting; and thus a mere trifle might frustrate the great object had in contemplation. No such casualty can betide the organization of a Church. Its Wardens and Vestrymen, though eligible for a time, or even resigned from the appointment, are theoretically in existence. The office may be vacant, and so can be supplied; the neglect or suspension of duty does not void the authority with which the Church invests its officers, canonically appointed. In this instance, the canonical provisions have been complied with; the organization is complete, with the usual number of zealous and efficient officers; and the first Church established in Canonsboro', having its name, that of the Holy Communion, is now prepared to take the local habitation, to which its friends, under the sanctions of Divine Providence, shall assign it.

But another and important motive for the prompt, and, so far, efficient action in this Church organization, was to preoccupy the ground with the sound, wholesome, and Divine appointments of our ecclesiastical system: and in the effort to supply the religious wants of the community by the Gospel, to present its claims to popular regard in those ministrations which are recognized of Divine obligation. With a single eye to the glory of God and the saving of souls, we break ground and take possession of this new territory. We interfere with no rights and privileges of any Church, or any body of Christians.—Our only design being to make the Gospel accessible to many hearers, who, from circumstances, are debarred this privilege; all denominations of Christians, all who love the Lord Jesus Christ, and desire the salvation of their fellow-men, so far from throwing embarrassments and difficulties in the way, should lend us their hearty co-operation, to

carry on the work of God to a successful completion. Being thus planted in the soil, no other organization or society, under our ecclesiastical system, can interfere with the interests of the Church of the Holy Communion; or, without its special consent, perform any clerical functions and services. There is nothing to fear, on this ground, from the Church; nor, perhaps, from any body of right thinking Christians. But the truth is, there are abroad such an unfounded jealousy of Church power, and Church extension; such a morbid sentiment of tendency to liberalism, and detestation of bigotry; such a furious rivalry of partisan principles, and sectarian animosity; that every step in the Church's progress to the final subjugation of the world to the empire of Christ, is watched with suspicion and distrust, if not with avowed hostility. All this ill feeling is evidently unchristian-like and impolitic. It wars against the very spirit of religion. It is the fierce spirit of Ishmael's selfishness, whose hand is raised against every man, and every man's hand against him. Nay, with a ferocity unequalled but in mental derangement, this opposition, when powerless, would indulge the passion for destruction by suicide. What we mean to say to our fellow-christians of this community, is, that there is no reason to look upon this enterprize of the Church with coldness, distrust, or suspicion. Let the work go on. Throw no obstacles in the way, "lest haply ye be found to fight against God." Let us bring the matter fairly before the community. There is plenty of room for others to come in afterwards. We ask no monopoly of the rights and privileges of religion. Every one under the broad ægis of our constitutional liberty, is perfectly free to worship God according to the dictates of conscience. And, no doubt, the success of one missionary scheme will authorize the trial of another, until the claims of every religious denomination shall be fully sustained by a populous, and an enlightened community.

The supposition leads me to refer, 3dly, to the prospects before us, in the Church of the Holy Communion; and these, in few words, are bounded only by our faith and hopes. This is the incipient step of the Church, in a great field opening for the harvest of souls. Who shall be able to count their numbers and influence, upon a densely crowded population? To-day we plant a seed from the tree; what eye, other than that of the prophetic, can pierce through the dim vista of the future, to contemplate the fruits of the Spirit, extending their blessings through every ramification of the social compact; and perpetuating its covenanted relationship with heaven from generation to generation, to the end of time? Who shall say, that this vicinity shall not be known for its Church-loving and Church-going principles; that here, a magnificent temple, worthy of dedication to the name, and of being filled with the glorious majesty of God, shall not lay its deep and broad foundations, typical of its faith founded on the Rock of Ages; and raise its noble spire in the skies, pointing the hopes of believers to the other and better world; shall it not be regularly supplied with the ministry of the word and sacraments; and shall it not realize what David, and the people of his day, saw in type and vision, the communion of saints, filled on earth with crowds of holy, faithful, and devoted children of God? But we may moderate this

transport of Christian hope, by the assurance of visible and tangible good. The reasonable prospect for our encouragement is, that we shall have a house of worship, whenever the congregation show sufficient zeal and interest, to demand the commencement of the building. The community is sufficiently numerous and wealthy to erect, forthwith, a plain, neat, but not expensive Church edifice, sufficient at least for temporary worship. Prudence may suggest to the development of time and circumstance, the future structure of the temple, and its adornment, in a style of architecture suitable to its high and holy purpose. For nothing but an unworthy parsimony, doles out its reluctant offering to God, of the sorry part of all which rightly belongs to Him. Sound policy, no less than true piety, limit the cost of the house erected to his honor, only at the point of pecuniary embarrassment which must cripple the energies of the Church, and tie up the hands of its ministry. But of all those measures of expediency, we have formed, as yet, no decided plan. They must be left to the wisdom of the Church, developed by circumstances, and the blessing of God. To-day we have launched the Ark of safety upon the bosom of the mighty waters.

Curious would it be in the history of moral navigation, to read therein no account of storm, shipwreck and ruin to the best planned and ablest human invention. Yea, and even the cause of God entrusted to man's agency, is liable to mistake, perversion, abuse, and therefore of failure. You will scarcely need be reminded, then, my Christian brothers, co-operators in this sacred enterprize, that to its success you will require the constant exercise of your patience, moral courage and zeal. You will meet no doubt the sneer of the scoffer: the cold look of the suspicious; the secret machination of the envious, and a phalanx of ghosts-airy nothings, in the shape of surmise and speculation, which the great enemy of souls will conjure up in the disturbed imaginings of his deluded victims, to overawe and intimidate the heralds of salvation to a sinful and dying world. But remember, that those enemies are the enemies of social order, the adversaries of Christ, the foes of his Gospel and Church. Yet what avails this opposition to truth? "If God be for us, who shall be against us?" Tell me not that our forces are weak, our means are small. The great power of God operates through apparently inadequate means. Nature's elements, as we call them, though imperceptible to our senses, have the power to heave the ocean into mountain heights, rock the earth to its lowest foundations, or come down in those gentle streams of life which clothe the fields in verdure, and furnish the aliment of existence. So, in the moral world, God works the great marvel of conversion by the Spirit of His grace, through its appointed means revealed in the Gospel. This truth is overlooked. We, walking by the light of a carnal wisdom, gaze upwards with the eye of admiration and reverence at the plumed warrior riding upon the storm of conquest; the eloquent statesman crowned with the laurels of political ambition; the successful merchant hoarding the monopoly of sensualism, and the influence of golden opinion. But we should look down upon the masses of the people, from which those exponents

of grandeur and wealth emanate, to judge of the sound and wholesome principles of their constituency. We must look to the schools, to the workshops, to the fields, to the fire-sides of domestic life, for the elements of virtue and morality, which are to operate for the conservation of social order, and especially the integrity of the institutions of our Republic. What is its conservative principle? Where is our hope of safety? Amidst the convulsion of the old world, and the daily agitations of the new world, when around us are rolling thrones, dynasties, principalities, and powers, into the whirlpool of a common ruin: when the irresistible tide of emigration is dashing its waves of European opinions and prejudices upon our shores, where is the rock upon which our Federal Union shall be safely anchored? Will you tell me that we have a constitution, a recognized system of international law, a common sense view of political truth and justice? And what are those restraints against passion and interest? How have they proved stronger than green withes on the arms of the waking giant? I tell you, and your own appreciation of truth will sustain the assertion, that our only conservative principle, our only hope of prolonged national existence, is in the influence of the Gospel, and that, as we believe, most efficiently made applicable to social welfare, by the ministrations of the Church. In this view, it would have been a wise political measure, to have contributed from the National Treasury, a large appropriation to the support of Missions and founding of Churches. Suppose that only a tithe of the cost of preparation for the destruction of the race, were applied to prevent or remove the moral disorders which excuse the enormous expense, what an immediate and entire revolution for good, would pass over the features of society! The late war, for example, with Mexico, cost, it is supposed, nearly one hundred millions of dollars. What an infinite amount of good might have been done with that sum, if applied only to the supply of the ministrations of the sanctuary.

The founding of a Church, is a temporal blessing of the most exalted benevolence. Its aim is primarily to provide for the immortal interests of the soul. But that is not all. The noble charity contemplates the elevation of man's moral and physical nature: comes with parental care to gather into the sympathies of humanity, from the humblest walks of life, the lowly, the afflicted, and the vile: to make the child of poverty forget the rude scenes of his vulgar neighborhood, the squalid wretchedness of his abode, the destitution of all domestic comfort: to permit, for consecrated seasons and hours, his intercourse with the better portion of mankind, on the common level of Christian faith and worship: to breathe the same influences of Divine grace and love: nay, to look beyond the rolling up of the curtain of time, for an equal, if not higher exaltation among the Saints of God in heaven.

In this great and good work, you, fellow-laborers, are now engaged. It is the work of mercy: nay, the work which brought your Saviour to earth. In his name I commit to you, this day, that Banner of the Cross, for which, and under which, he poured out his most precious blood. Desert it if you dare! I know that you are brave men, true

sons of the Church, fearless defenders of the faith once delivered to the Saints. And do not your hearts burn within you, and the sword of the Spirit seem ready to flash from its sheath, when you hear the sound of the clarion—when the shade of a departed Bishop—when the living voice of the Church—above all, when the Holy Spirit of God call and say to you, Be faithful to your trust! What in comparison of this, are all the riches, honors and pleasures of the world? Does not our observation show, that riches, as the winged prey of human pursuit, are not less difficult of attainment, than rapid in escape? Where and what are the coveted honors of the world? I bid you not go down to the tomb of time, to search for the trophies of fame, among the dust and ashes of departed grandeur. But who are the living great of our own day? Who hold the sceptres of royalty: who sway the destinies of governments and nations: who are the luminaries in the varied and particular spheres of the world's influence and power? We do not even know their names. But this is the world's glory! And over the honied pleasures of life, the royal sensualist who drained the poisoned chalice to the dregs, pronounced the sentence of rebuke, to which our experience cannot refuse assent—*vanitas vanitatum*—vanity of vanities, all is vanity. But he who engages in the Missionary enterprize of founding a Church, labors for the true riches, the substantial honors, the unfading glory of immortal life. This is to impress the character of Christian benevolence upon the spirit of the age: to build a monument which will survive the ruins of time and death: to record the act of Christian zeal upon the annals of eternity. Be faithful to your trust. Feel the importance of the work. Realize the necessity of a saving interest in Christ. Be one with Him in the communion of Saints. And then we are assured, that with an humble, a holy and prayerful zeal, you will do all that you can to advance the cause of the Gospel in the Church, and to set forward the salvation of your fellow-men.

FOR THE GOSPEL MESSENGER.

REGENERATION.

Messrs. Editors,—There is a remarkable discrepancy in the Book of Common Prayer of the Church of England, and *that* of our own Church, in the office for "Private Baptism." In the former it is thus: "Seeing now, dearly beloved, that this child is, *by Baptism* regenerate, &c." In the American Prayer-book, the words "by Baptism" are omitted, whether intentionally, or inadvertently, or because considered unnecessary, I cannot undertake to say, though I believe the last was the true reason. But with all respect, I think our American Compilers were mistaken, for those words are *additional* evidence, that the Church regards "Holy Baptism," as the means of new birth, or regeneration; or more properly that "Baptism" and "Regeneration" are synonymes.

AN OBSERVER.

FOR THE GOSPEL MESSENGER.

A SHORT PRAYER WRITTEN BY AN OCTOGENAREAN FOR THE USE
OF HIS GRANDSONS.

O God, who hast ordained that whatever is to be desired, should be sought by labor, and who by Thy blessing, bringest honest labor to good effect, look with mercy upon our studies and endeavors. Grant us, O Lord, to design only what is lawful and right, and afford us calmness of mind, and steadiness of purpose, that we may so do Thy will in this short life, as to obtain happiness in the world to come; for the sake of Jesus Christ our Lord. AMEN.

October 20th 1793.

NOTICES OF NEW PUBLICATIONS.

An Essay on the Church: by the Rev. WILLIAM JONES, of Nayland, 1848.—The re-publication of this excellent tract will be welcomed by all who have read it, and be profitable to those who shall do so, as it was to many of the former. The following thoughts are not often met with, although we have many excellent treatises on "the Church." "There are three false principles, which, if admitted, would supersede the necessity of any Church. The first of these is the doctrine of AN ABSOLUTE UNCONDITIONAL ELECTION TO SALVATION. For if God, by a mere act of his sovereign will, and according to an irreversible decree, elects men to eternal salvation, without regard to conditions and circumstances, then no visible ordinances are necessary as means of grace; they are all superseded, and we are as safe without them, as with them. This doctrine is so convenient to all the irregular classes of Christian people, who have cast off the Church and its authority, that it has been much insisted upon, almost from the beginning of the Reformation, and has done infinite mischief. For he who is divided from his brethren, with this doctrine in his mind, is thereby confirmed and fortified in his errors. In vain shall we recommend the benefits of Church communion to him, who is saved in consequence of a decree made before the Church, or the world had a being. God hath elected him without any regard to outward ordinances; and so the want of those ordinances can never render his election of no effect. And supposing his doctrine to be true, who can deny the consequence? But the doctrine is false. Thus much of it is true; that, according to the Scripture, man is *chosen*, or *elected out of the world*, by the free grace of God, without any respect to his own works, (of which he can have none till he is called, being in the state of an unborn infant,) and brought into God's Church, where he is in a state of salvation. But he may fall from this state, or be cast out of it by the authority which brought him into it, and forfeit all the privileges of his election; therefore the apostle gives us this warning: "Let him that thinketh he standeth, take heed lest he fall;" and St. Peter bids us, "give diligence to make our calling and election sure." How can

that be, if we are elected to salvation, by an irreversible decree? We need take no pains to make that *sure*, which in its nature is *irreversible*. Paul was a vessel "chosen of God;" and yet this same Paul supposes it possible for him to fall from the grace of God, and become a *cast-away*. *Election*, therefore, as it is spoken of in the Scripture, hath been grossly misunderstood: for there is no such thing there as any election of individuals to final salvation, independent of the ordinances of the Church. Election is an inward and spiritual grace; but there is no such thing administered to man without some outward sign. A man might tell us that he is *ordained* to preach the Gospel: but we know this can never be without "the laying on of hands." He may tell us he is one of God's elect; and if the reality of his election were to depend upon his own report, how should we confute him, although he were guilty of all manner of wickedness? If we believe him on his own authority, we may be tempted to be as wicked as he is: and multitudes have, by this doctrine, corrupted one another, and fallen into what is called *Antinomianism*—a neglect of God's commandments, as not necessary to those who are elected independent of works and sacraments. To secure us from all such delusions, God hath affixed some outward sign, or pledge, to all his inward gifts, to assure us of their reality, and prevent imposture. Therefore, where there is an inward calling, there is an outward calling with it; where there is regeneration, there is the sacrament of baptism; and the Gospel knows of no regeneration without it. I might show how this doctrine of absolute election is dishonorable to God, and contrary to his most express declarations—how it encourages some to presumption, pride, and ungodly living; and how it drives others to despair and distraction, who have not brought, nor can bring themselves to an assurance of their personal election to the favor of God: but my business in this place is only to remark, how convenient this doctrine is to all those who do not come to God in the ordinary way of his institutions, nor can prove themselves to be members of his Church. A second doctrine, on the ground of which men place themselves above the Church, is that of IMMEDIATE INSPIRATION." A third doctrine, which makes the Church of no effect, is the sufficiency of Moral Virtue: and a perilous doctrine it is. This tract is, we are glad to notice, to be had at the depository of our Ladies' Tract Society.

The Church Review and Ecclesiastical Register, Vol. I., No. 3.—To encourage our readers to favor this recent "Quarterly," which promises to be a good auxiliary to the cause of true religion, we invite attention to the following extract, which is a happy specimen of the ability and tone of the work, while it is an instructive article for our pages. There are other articles in this, and former numbers, in particular the review of "Kenrick on the Primacy," which are replete with learning, and are interesting to various classes of readers.

"But the praise of sincerity, we think, can be justly accorded to Cromwell, only during the early part of his career. Subsequent events, while they made him both a soldier and a statesman, showed him the path by which the wildest dreams of *worldly* ambition might be realized, and he himself be enabled to attain to supreme power in

England. The temper, of his virtue was not strong enough to resist the edge of this great temptation. He plunged into the struggle, and from that period stopped at nothing which could aid him onward.— And the result was the attainment of all he desired, at the sacrifice of that which, as a Christian man, he should have most valued. Yet Dr. D'Aubigné remarks, 'It is seldom that a great man is a Christian; but Cromwell was both; the result has been, that men of the world have scouted him as a hypocrite.' Alas, for human consistency! *who*, we ask, were these *men of the world*? Were they Churchmen,—loyal and pious sons of the Church of England, exclusively? We waive the testimony of such, because the Genevan Professor might doubt *their* Christianity, and possibly insist that all such are mere godless men of the world. Were they not such men as Ludlow, Hollis, Lilburn? such women as Mrs. Hutchinson? and these, surely, according to our author's views, were in precisely the same religious condition as Cromwell; they relied upon the very same evidences of piety and holiness as he did, and gave, according to the very standard which Dr. D'Aubigné holds up as the 'entire Gospel,' the same proof that they were 'begotten of God.' Will he designate these as 'men of the world?' And yet, it is by a comparison of what they relate of Cromwell's actions, compared with his own professions, that unprejudiced men arrive at the estimate of his character which we have attempted to express.

"We will not lift the veil from the last days of Cromwell, nor attempt to depict him under the influence of that 'perpetual dread of assassination which haunted his private hours, compelled him to surround himself with a body guard, to wear a shirt of mail, to carry loaded pistols in his pocket, and to change his bed-room almost nightly.' We have said nothing of the agony of conscience under which he writhed, when reproached by his dying daughter with the murder of the King. And there is a more fearful picture still, when, amidst the howling of a tempest, 'such as had never been known in England,' his soul passed to its last account, concerning which we need add nothing to the words of Echard, who, speaking of his last hours, said:—still he was not altogether without reflection, and seemed, above all, concerned for the reproaches which men would cast upon his name, in trampling upon his ashes when he was dead. Nor did he seem to be totally without religious apprehensions; and one great inquiry he had to make was, as we are told from Dr. Goodwin, 'whether a man could fall from grace.' And when the Doctor answered in the negative, according to the prevailing notion, he replied—'*then I am safe, for I am sure I was once in a state of grace.*'

"In making his own reflections upon these facts, the reader will scarcely fail to think of the calm, peaceful, and truly saint-like demeanor of him who, although put to death by Cromwell as "a tyrant, traitor, and murderer, and held up by Dr. D'Aubigné as one whose religion was mere emptiness and vanity, never once failed in his darkest hours of danger, to exhibit the holy and humble fortitude of the true Christian. The last days of Cromwell were all gloom and mistrust—those of Charles Stuart were full of light, and peace, and holy hope. 'This is my second marriage-day,' he said on the morning of his execution,

‘for before night I hope to be espoused to the blessed Jesus. I fear not death; I bless my God I am prepared.’ ‘I have on my side a good cause and a merciful God’—he said to his venerable friend, Bishop Juxon, on the scaffold—‘I go from a corruptible to an incorruptible crown, where I shall have no trouble to fear.’ ”

“‘Cromwell died,’ says Dr. D’Aubigné, ‘*in peace and serenity of soul*. This was the inscription upon his coffin-plate, and the fact that it establishes is more glorious to the Protector, than all the parade of velvet pall and funeral torches.’ The ‘*fact*’ is more than doubtful, as we have seen from the testimony which is most reliable in the case—testimony which has never been disputed, and which the author of the ‘*Vindication*’ most strangely suppresses. From this specimen we may be allowed to judge of his book.

“We are not among those who hold that the life of a Christian man, may always be interpreted by the spirit which he manifests on his death-bed. We rather believe that, through the infirmities of nature, and the temptations of the great adversary of souls, darkness is sometimes allowed to becloud the spiritual vision of the holiest of mortals, and that even such may go out of the world with tremblings of heart, though never in unbelief and despair. Dr. D’Aubigné and Mr. Headley have, however, both triumphantly pointed to Cromwell’s death-bed, as a proof of the perfect sincerity and integrity of his religious character; and both have neglected to mention the singular fact, that the foundation of the peace and serenity of soul he is said to have enjoyed, lay in a *Calvinistic dogma*, that a man can never ‘fall from grace.’ We have contrasted his death with that of the man whose life was sacrificed, in his grasping after sovereign power, without remorse and without pity on his part. And since the canonizers of the Protector have so boldly put forward the death-bed as the final test of Christian character, we are willing that the world should judge, by this test, which was the true Christian, and which the hypocrite. And by this test, whatever may have been the errors of Charles Stuart, we can add fervently, in contemplating his end, so holy, so humble, so serene—*Let me die the death of the righteous, and let my last end be like his.*”

The Power of the Pulpit: or Thoughts addressed to Christian Ministers, and those who hear them. By Gardiner Spring, D. D., Pastor of the Brick Presbyterian Church, New-York. New-York, Baker & Scribner, 1848. 12mo. pp. 459. “With Dr. Spring, as with the generality of Puritan Divines—we use the phrase in no opprobrious sense—preaching is *the* great duty of the Christian ministry: and by preaching is meant, not the public authoritative reading of Holy Scriptures, (Acts xv. 21) or catechizing, but the delivery of one’s own thoughts in his own words, on the doctrines and duties of Christianity. The Catholic view of this latter sort of preaching is widely different. By the Church it is deemed valuable, and not to be omitted: but it is not *the* grand function of him who is ordained to minister in holy things, that duty of *supreme* importance, to which every other is to be subordinated and to give place. Men are ordained, not simply or mainly as pulpit orators, to spend their whole time, or its chief part, in composing

able, touching, and eloquent discourses, which on Sundays they are to pronounce with melodious voice and graceful gesture, to an attentive and admiring auditory. Priests are ordained, says the Ordinal, "to be messengers, watchmen and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever," to give faithful diligence, always to minister the Doctrine and Sacraments, and the Discipline of Christ. This implies something more than two weekly sermons, however carefully composed, and effectively delivered. "Ways of teaching there have been sundry, always usual in God's Church," says the great Hooker; which he then proceeds to specify, viz: CATECHIZING, PUBLIC READING OF HOLY WRIT, Public Reading of the Apocryphal Books and of Homilies and Sermons; in regard to which last he says, "So worthy a part of divine service we should greatly wrong, if we did not esteem Preaching as the blessed ordinance of God, sermons as keys to the Kingdom of Heaven, as wings to the soul, as spurs to the good affections of man, unto the sound and healthy as food, as physic unto diseased minds. Wherefore how highly soever it may please them with words of truth to extol sermons, they shall not herein offend us. We seek not to derogate from anything which they can justly esteem, but our desire is to uphold the just estimation of that from which it seemeth unto us, they derogate more than becometh them." It might be well if Hooker were more frequently and carefully consulted, on this and some other points, by American Churchmen of the present day.

— [Churchman.

The Combatants: An Allegory, by the Rev. Edward Monroe, author of *the Dark River*. From the London edition. With engravings, &c. 1848. This is a delightful volume—one of those charming allegories which have been read with so much interest and profit by Christians generally. The battle of the Christian life is presented from various points of view; and whilst saddened feelings are awakened by the prospect, the sadness cannot, under God, be otherwise than profitable. May all our readers rise from the perusal of this volume with the resolution which fastened itself on our own minds:—"Let others do as they may, yet as for us we will fight." We heartily recommend it to all who love the "Prince," and long for the "land of the free."

Our copy is from the publisher. To be had at Mr. A. E. Miller's, No. 5 Broad-street.

Swords' Pocket Almanac, for the Year of our Lord 1849. New-York: S. Swords.—This is the *thirty-fourth* volume of this useful manual. The present number contains lists of the Bishops and Clergy in each Diocese, and an alphabetical list of the same, with an account of the succession of American Bishops, and a list of all the Missions and Missionaries, both *Foreign* and *Domestic*, together with the respective Church organizations in the several Dioceses. There are also appended, a list of the Archbishops and Bishops of England and Ireland; the Bishops of Scotland and the English colonies; together with a list of the Clergy in the Dioceses of Quebec and Toronto.—*Advocate*.

To be had at Mr. A. E. Miller's, No. 5 Broad-street.

SELECTIONS.

[From the Church Times.]

LETTER OF BISHOP MOORE.

The following letter never having been published, will be read with interest. The circumstances under which it was written were as follows. A number of the Theological students at the Alexandria Seminary, were anxious to commence a Sunday School in the west end of Alexandria, where also there would be meetings for Divine worship, at which one or more of the students would lecture or exhort; on mentioning the plan, the rector of the parish disapproved of the lectures, but stated that he would withdraw his objections, if Bishop Moore gave his consent. Accordingly, we wrote to the Bishop, and received the following reply, the truth of which, every day's experience has subsequently confirmed in our minds. D.

RICHMOND, Nov. 18TH, 1840.

To ———

My dear young Friends—It gives me great pleasure to perceive, from your letter dated 13th inst., that you are disposed to promote the cause of true piety and devotion in your neighborhood, and most gladly will I assist you with my advice upon the subject.

To sing and pray with those who attend upon your religious exercises, forms a duty to which I heartily assent, and also, to read such portions of the Holy Scriptures as you may find most suitable, and the best calculated to awaken in their minds devotional feelings, and to lead them to repentance for their past sins, and faith in the Lord Jesus Christ, as the means of salvation, I sincerely approve; but to *explain* the Scriptures, constitutes a duty which I would not advise; unless you take with you a good *Commentator*, and after reading a portion of the sacred volume, then to read the views of the said approved Commentator for their instruction.

As no regularly bred student of Medicine is permitted to practice physic, till he has been examined by competent judges; so no student of Theology is permitted to explain the Scriptures, until he has been examined by the Bishop and two or more Presbyters. This provision is always attended to, in order to guard the religious teacher against inculcating false doctrine, and also the people from being led astray from the truth; indeed, so careful is the Church in that particular of its character, that a student is forbid to deliver his own sentiments, until he has been regularly examined, and *known* to be orthodox in his views of religious truth. If you will examine the subject of the ordination of a *Deacon*, you will find, that even after his admission to holy orders, *he cannot preach his own sermons*, unless expressly *licensed* by the Bishop so to do; much less, then, can a student be considered correct in his conduct, should he attempt to explain the sacred writings.

My advice on the subject of prayer, would be, that you should look over the pages of your Book of Common Prayer, and make such selections from its *almost inspired devotions*, as are calculated to call the

attention of the people to the duties they owe their Maker and Redeemer, and *thus* to warm their hearts with the truest devotional feelings. By pursuing such a course, the people will *see* and *know*, that you not only speak highly of our Liturgy, but absolutely enforce its use by your own practice.

With the most sincere affection, believe me, very truly, your friend and father in Christ Jesus.

RICHARD CHANNING MOORE.

SELAH.

The word "*Selah*," so often occurring in the Psalms, was left by the translators as they found it, because they could not make it out. They seem to consider it a musical note, or sign of "repeat." Luther interprets it to mean "silence." The Targums, and the Jewish Commentators, give it the meaning of "*eternally and forever*." Rabbi Kimchi regards it as a sign to elevate the voice.—Gesenius explains it, "Let the Instruments play, and the Singers stop." Wocher interprets it, "Up, my soul!" Schumer, after examining the seventy-four passages in which it occurs, recognizes, in every case, "an actual appeal, or summons, to Jehovah," and the word as a blast of trumpets by the priests. "Higgaion" indicates the sound of the stringed instruments.

RADICALISM.

It is not uncommon, in our day, for good men to single out some particular sin, and losing sight of all others, bring all their influence against this, as if the moral renovation of the world depended entirely upon its banishment from the earth. My good brother calls upon any one who can, to cite examples of secession from our ministry downwards; corresponding with those to Rome, which (he says) "have so rapidly taken place within the last few years." From this I understand him to say, that while many have gone from our ministry to Rome within the last few years, none have gone down to radicalism, or rationalism. May I be allowed, without the aid of lighted candles, to correct this mistake. Take Ohio; during the last twenty-five years not a single Clergyman has left our ranks for Rome. During the same period of time, six have gone from us down to radicalism and rationalism; of this number four are now in Ohio, two of them are rationalists who were displaced by Bishop Chase, the other two are officiating in other denominations who were displaced by Bishop McIlvaine. We will see how the matter stands, when all the Dioceses are brought into the account. From 1815 to 1845, only seven Clergymen of the Church in the United States have gone to Rome, and but one of this number was raised and educated in the Episcopal Church. So rapidly were some of these dissenters travelling on to Rome, that they were scarcely seen in our Church; one or two of them did not even have the charge of a parish. As to the precise number of those who, during the same period of time, have gone down to radicalism and rationalism in the United States, I have at hand no list which will enable

me to decide; but, from personal knowledge, I judge the number would not be short of 60. The number of Laymen who, during the same period of time, have been carried down the same broad stream to ruin, is probably ten times greater. Irreverence and infidelity have been setting in upon us like a flood, and spreading desolation and ruin on all sides. Insubordination, irreverence, indifference, and infidelity, are the great enemies of our holy religion, so rapidly increasing among us, and so much to be dreaded. These enemies are ruining our youth, and checking the progress of religion, and the enlargement of the Church. These are the enemies against which all the friends of Christ should raise a warning voice, the enemies which they should constantly and zealously oppose. Every step which leads to irreverence of things sacred and divine should alarm us, it is a step towards infidelity. The tendency in this direction, at the present time, is not only powerful but universal. In every grade of society, its sad effects may be seen. Agencies are now at work throughout our land tending to level our holy religion in the dust, and to trample under foot the blood of the Son of God. All the enemies of God, and all the powers of hell, are combined in an effort to rob God of that reverence, honour, and worship, due to his holy name: and consequently, to ruin precious immortal souls. Is not rationalism then a far, far greater evil than puseyism? Let us then look at the rapid, the fearful progress of rationalism, and unite our strength with the people of God throughout our country, in efforts to stop that enemy whose progress is ruin and death.—*Banner of the Cross.*

BISHOP OF VERMONT—EXTRACT FROM HIS ADDRESS TO THE CONVENTION—1848.

The most serious drawback upon our prosperity, as well as upon that of the whole Church, is probably in the spirit of worldliness which infests our flocks, I fear, most extensively. The love of Mammon, the making haste to get rich, the excitement of politics, the fever of speculation, the appetite for pleasure—these are old causes of melancholy hostility to the influence of Divine truth. The late revolutionary movements in Europe, too, have infused a new element of earthly anxiety, tending not a little, among thousands, to distract the feelings and the thoughts from those eternal interests which are alone permanent and abiding. And the recent and stirring events in our own national history have perhaps contributed, as much as any other secondary cause, to the prevailing apathy in religion. The peace with Mexico, the return of our troops, the vast accession of territory, the powerful impulse to emigration, the anticipated pressure upon the monied interests of the community,—all these, together, have kept the minds of our citizens in a whirl of curiosity and solicitude, to a degree far beyond the average of worldly perturbation. Alas! that they should operate against the influence of the Gospel, when, if they were regarded aright, they would only stimulate us the more to be zealous in the pursuit of the only good, which is worthy of all our confidence and devotion. For surely the past year has been prolific of those changes which should force upon every thinking mind the

inspired declaration, that all things here below are but vanity and vexation of spirit. The casting down of thrones, the sudden prostration of crowns and sceptres, the tottering of the strongest governments, the crumbling into dust of the most venerable institutions, the dismemberment of nations, the conversion of Kings and Princes and Ministers of State, into fugitives and exiles without a country or a home, and the universal agitation still at work, heaving up the very foundations of almost every social system which past centuries had apparently established amongst mankind—what should all this teach us but a solemn lesson of the worthlessness, the deceitfulness, and the utter uncertainty of earthly hopes and expectations! How should it enforce the divine precept, “Love not the world, neither the things of the world,”—“for the world passeth away and the lusts thereof, but the Word of the Lord endureth forever.” May we all have wisdom and grace, my beloved brethren, to look on the troubled aspect of the age with the eye of faith, and the heart of holy resolution.—May the Lord be our strength, our hope, our confidence, and our crown of rejoicing. Vain is the help of man without his blessing. Vain are the arts of policy, the power of princes, the strength of armies, the pride of rank, the influence of gold, the authority of laws and constitutions, the skill of statesmen and politicians, without the sustaining hand of the Almighty Ruler. If God be for us, who can be against us? If God be against us, what arm can be our refuge and our stay? Let us seek his favour with renewed zeal and diligence. Let us implore our glorious Redeemer, who has all power in Heaven and in earth, to conduct the destinies of our rebellious world, in his infinite mercy, to the best results. Let us look to his Holy Spirit to direct us in our present work, to govern us in our ministerial and parochial relations, to rule our families and ourselves by the unerring precepts of his Gospel, and to establish, enlarge, and prosper his Church throughout the globe, until the time shall come which his own eternal word has promised, when the heathen shall be given to him for his inheritance, when his dominion shall extend through all the borders of the earth, and the whole world shall be filled with his glory.

WHITFIELD.

He was not twenty-six when he arrived in New-England, and was followed by the grave Divines of that region of Theological polemics, who submitted to the power of his oratory, and adopted that theory of regeneration, of which he was the great promoter—if not the inventor, which explains the religious movements of New-England a hundred years ago—has been in more recent times worked out by Finney, Burchard, Littlejohn, Knapp, &c., is held in doubt by many of the most thoughtful Presbyterians of the present day; and strange to say, is substantially the theory of those Churchmen, who, under the banner of Evangelicalism, are fighting against the old doctrine of regeneration by water and the Spirit, which the Church has held in all ages, not as an innovation of men, but the ordinance of God.

[*Utica Gos. Mes.*

POETRY.

A PARENT'S PRAYER.

BY REV. LEONARD WITHINGTON.

At this hushed hour, when all my children sleep,
 Here in Thy presence, gracious God, I kneel;
 And, while the tears of gratitude I weep,
 Would pour the prayer which gratitude must feel;
 Parental love! O set Thy holy seal
 On these soft hearts, which Thou to me hast sent,
 Repel temptation, guard their better weal;
 Be Thy pure Spirit to their frailty lent,
 And lead them in the path their infant Saviour went.

I ask not for them eminence or wealth—
 For these, in wisdom's view, are trifling toys:
 But occupation, competence, and health,
 Thy love, Thy presence, and the lasting joys
 That flow therefrom; the passion which employs
 The breasts of holy men; and thus to be
 From all that taints, or darkens, or destroys
 The strength of principle, for ever free;
 This is the better boon, O God, I ask of Thee.

* * * * *

How soft they sleep—what innocent repose
 Rests on their eyes, from older sorrows free;
 Sweet babes, the curtain I would not uncloze,
 Which wraps the future from your minds and me.
 But, Heavenly Father, leaving them with Thee—
 Whether or high or low may be their lot,
 Or early death await them—do Thou be
 Their Guardian, Saviour, Guide, and bless the spot
 Where they shall live or die: till death, forsake them not.

Though persecution's arches o'er them spread,
 Or sickness undermine, consuming slow—
 Though they should lead the life their Saviour led,
 And His deep poverty be doomed to know—
 Where ever Thou shalt order, let them go;
 I give them up to Thee—they are not mine;
 And I could call the swiftest winds to blow,
 To bear them from me to the Pole or Line,
 In distant lands to plant the Gospel's bleeding shrine.

When, as a scroll, the heavens shall pass away,
 When the cold grave shall offer up its trust,
 When seas shall burn, and the last dreadful day
 Restores the spirit to its scattered dust,
 Then, Thou most Merciful, as well as Just,
 Let not my eye, when elements are tossed
 In wild confusion, see that darkest, worst
 Of painful sights, that ever parent crossed—
 Hear my sad, earnest prayer, and let not MINE be lost.

[Churchman.]

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—That for December was by the Rev. C. C. Hoffman, Missionary to Africa. Amount collected, \$20 43 $\frac{3}{4}$.

PASTORAL LETTER,

To be read in the Congregations of the Diocese of South-Carolina.

Brethren of the Clergy and Laity—

When we recollect the terror, the suffering, and the deaths, by “the Asiatic Cholera,” about sixteen years since, it is natural that the intelligence of its re-appearance, and rapid progress, should cause thoughtfulness and solicitude. The Christian knows, that the Almighty can prevent, or remove an evil, and that such a result is to be looked for, only by those who seek, in the manner he has enjoined, his merciful interposition. The case of David, in 1 Chronicles 21 chap., and that of Nineveh in Jonah 3, were recorded for general instruction and encouragement. This is a time to humble ourselves in fasting; to cry mightily unto God; and to turn every one from his evil way. Let us consider how uncertain is our term of probation. Let us examine our hearts and lives. Let us lament our sins and sinfulness, and confess them to Almighty God. Let us resolve to devote the residue of our days to an humble, holy, and obedient walking before him. Let us be “looking unto Jesus the author and finisher of our faith,” for pardon, and grace, and hope, and final happiness. Then, we may be sure that “God, even our God,” will bestow a blessing in his own time, and by his own method.

The following prayer is suggested for closet and family worship; and is set forth, conformably to Canon 47 of 1832, for public worship.

I remain, with affectionate consideration, your Pastor,

C. E. GADSDEN.

Epiphany, 1849.

Prayer to be said, (unless the Cholera disappears sooner,) for forty days in our Congregations, immediately after “the General Thanksgiving.” It was prepared, on a like occasion, by our late revered Bishop.

“O Almighty God, the Lord of life and death, of sickness and health; regard our supplications we most humbly beseech thee; and as thou hast seen fit to visit the nations for their sins, with great sickness and mortality, and hast permitted the pestilence walking in darkness, in its desolating progress, to come into our favored land, O Lord have mercy upon thy people, and although thou hast, in thy wisdom, permitted them also to be visited with the grievous sickness, yet spare them, good Lord, spare them—and in the midst of judgment remember mercy. And, as for thy people of these United States in general, we, at this time, make our supplications before thee, so especially for ourselves, *our City and Land*, in this our day of peril, we beseech thee to hear our prayer—and let our crying come unto thee. Let not the hand of the destroying Angel come upon us, or let thy visitation be accompanied with thy abundant grace. And, O God, whatever the future may, by thee, be

ordained to bring forth to us, of good or evil, may the sense of our liableness to the sore calamity which others suffer, now have its due influence upon us, by leading us so to consider how frail and uncertain our life is, that we may apply our hearts unto that heavenly wisdom, which in the end will bring us to everlasting life, through Jesus Christ, our Lord.—*Amen.*"

—
We take shame to ourselves for not having noticed, at an earlier date, Dr. Jarvis' Address to the Bishops, Clergy, and Laity of the Church, touching the second volume of his Series on the History of the Church. This Address will be found on a fly-leaf of the Journal of the last General Convention; and contains a resolution of that Convention, earnestly recommending to the members of the Church in the several Dioceses, to aid the Rev. Historiographer in carrying on the important work in which, under the appointment of the Convention, he has been long engaged. Our Rev. Brother requests that his proposed publication be brought to the notice of each Diocesan Convention; and that steps be taken to obtain an adequate number of subscribers.

We trust that the matter will, in some form, be brought before the Convention, which will assemble in our city on the 14th of the coming month; and that some plan will be then devised for securing our quota of subscribers. When it is remembered that the Rev. Historiographer has been labouring for years, without fee or reward, and at great personal expense, in the fulfilment of a duty *imposed upon him by the representatives of the Church in the United States*, we cannot but hope that the Churchmen of South-Carolina will not allow his appeal to pass by unheeded. As for ourselves, we would earnestly and respectfully urge upon our Clergy and Laity to aid this good work, if in no other way, by becoming subscribers for the forthcoming volume. We shall *hope* for at least two hundred names from this Diocese.

After suggesting various modes of proceeding for procuring subscribers, our Rev. Brother thus concludes his Address:

"The subscriber is sensible that, by this arrangement, some trouble will be given to his Clerical brethren, and to the Treasurers of the respective Conventions; but he trusts that they will not refuse to incur this trouble for a work, which the author is preparing with great pains and expense, unaided hitherto, and with little prospect of any other reward than that to which he constantly aspires, as the richest of all,—the glory of God, and the edification of his Church."

Our publisher, Mr. A. E. Miller, No. 5 Broad-street, will receive and forward any names and contributions which may be sent to him.

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Journal of the Bishop of the Diocese of South Carolina.—Extracts from it. October 4th. At Christ Church Parish, in the Chapel, I preached after "Evening prayer" by the Rector, (Rev. J. R. Fell,) and administered Confirmation to five persons.

October 7th. At the Church, on St. Helena Island, after "Morning prayer" by the Rector, (Rev. Mr. McElheran) I preached and administered Confirmation to one person. I also made a short address. It was gratifying to notice, placed in an eligible position, the Organ the

gift of a parishioner, and to hear it sweetly played on by the youthful daughter of the Rector. In the Evening, the examination of a candidate was conducted—four Presbyters being present.

8th. *Sunday.* At St. Helena's Church, Beaufort, after "Morning prayer" by the Rector and Assistant Minister, I read the "Ante-communion," preached, confirmed 13 persons, and assisted in the Holy Communion. And after "Evening prayer," I preached. At night, in the lecture room, I preached to the blacks.

9th. The examination begun on Saturday, was continued in the presence of four Presbyters. As on former occasions, much kind hospitality was extended to me in this ancient and benevolent community.

20th. At Aiken, I read "Evening prayer," and delivered a lecture.

21st. A candidate for Deacon's Orders had his final examination, two Presbyters assisting.

22d. *Sunday.* At St. Thaddæus' Church, Aiken, "Morning prayer" was read by the Rector, the sermon by the Rev. C. H. Hall; and Charles Theodore Bland was admitted to the Holy Order of Deacons—having been presented by the Rector. The ordained had his Christian name Theodore, in regard to the memory of the second Bishop of this Diocese. After "Evening prayer" by the Rev. C. H. Hall, and a sermon by the Rev. C. T. Bland, I confirmed three persons and made a short address.

November 1st. At St. Michael's Church, Charleston, after "Morning prayer" by the Assistant Minister, and the "Ante-communion" by the Rector, I preached and administered the holy rite of Confirmation to 76 persons, of St. Michael's, St. Paul's, St. Stephen's, Grace Church, and St. Philip's congregations in Charleston.

9th. Grace Church, Charleston, was consecrated; and I also read the "Ante-communion" and preached.

12th. At the Church on Edisto Island, after the usual services by the Rector, (Rev. W. H. Hanckel,) I preached, and administered the holy rite of Confirmation to 41 persons. At the plantation of Whitmarsh B. Seabrook, Esq., after reading "Evening prayer," (the Lessons being read by the Rector,) I expounded part of the 2d chapter of the "Acts."

20th. By request of the Domestic Committee of the "Board of Missions," a "Circular" was sent to the Clergy, recommending a collection on Advent Sunday, or on some Sunday near that day, for Missions. I recommended it to be for all three departments of the Missionary work.

December 2d. At Quincy, Florida, "Morning prayer" and the "Ante-communion" were said by the Rev. Mr. Scott of Pensacola, and I preached. In the afternoon, Rev. Mr. Scott having gone, expecting to officiate at a plantation, I said "Evening prayer," and preached. The congregation was large for this village, but the members of the Church here are few, and have at present no Minister. The "house of prayer" is spacious and convenient, and cost about \$5000.

5th. At "Montpelier" plantation, I said "Evening prayer," administered holy Baptism to 6 infants, preached, and catechized briefly.

6th. At the same plantation, heard 17 children recite "the Church Catechism."

7th. At Monticello, in the "house for prayer," not yet consecrated, being in an incomplete condition, I read "Morning prayer" and preached, and administered the Holy Communion to five persons, and an invitation was given to the children to come to be catechized. At this place I was kindly welcomed and hospitably accommodated by Col. J. R. Tucker. At night at "La Calma" plantation, I read "Evening prayer" and preached, and briefly catechized.

8th. At the Cross-roads in Jefferson county, I read "Morning prayer," baptized an infant, and preached, and at "Montpelier" read "Evening prayer," baptized an infant, preached, and heard recited the "Church Catechism."

9th. At St. John's Church, Tallahassee, I read the "Ante-communion," (except the epistle,) and after the sermon by the Rector of St. Paul's Church, Key-West, having been invited by the Standing Committee and by the Convention, I took the Chair as President of the latter, and made a short address.

10th. *Sunday.* At same Church, I preached, administered Confirmation to 6 persons, and the Lord's Supper, assisted by the Rector, to about 40 persons. I also read "Evening prayer."

11th. After "Morning prayer," I confirmed a lady, and presided in the Convention, until noon, when I bid that respected body farewell.

12th. At Newport, I read "Morning prayer," baptized two infants, and preached, in a private dwelling, there being no Church here.

13th. At "Montpelier" plantation, I read "Evening prayer," and heard recited the "Church Catechism."

14th. Same place, in the Chapel, I read the Lessons and catechized. "Evening prayer" was said by Rev. Dr. Rutledge, and the sermon by Rev. Mr. Scott.

17th. *Sunday.* At "Mineral Spring," Columbia County, Florida, I officiated in all the usual morning services, baptized 2 children, and lectured on the "Office for Infant Baptism." After "Evening prayer," I preached.

18th. In Columbia County, Florida, at the town of Alligator, I administered "Holy Baptism" to two children, whose mother had been confirmed by me at Jacksonville, some years ago. The time did not admit of "Morning prayer," and therefore the form of a "Private Baptism" was used. There is no congregation of the P. E. Church here, and but a few members. I have been informed that there are several members of the Church in Madison County, and some children, whose parents wish to have them baptized.

19th. At Jacksonville, "Evening prayer" was prevented by the boat remaining less time than usual. With the Minister, the Rev. J. Swart, and one of the Vestry, I went to the Church, and it was gratifying to notice it so nearly completed—an edifice, semi-gothic, 55 by 40, with an elevated projected chancel 18 by 16, the desk and pulpit exterior to the railing of the altar—a gallery for the organ, the seats for the blacks in the nave. The position of the Church is commanding—facing a wide street, and visible from the river.

21st. *Feast of St. Thomas.* At Savannah, in St. John's Church, by request of the Rector (Rev. R. White,) I baptized John Jacob, son of Mr. J. W. Nevitt, and grandson of the late Rev. J. J. Tschudy; also read the "Ante-communion"—the sermon was by the Rector. By him, by the Rector of Christ Church, and the family above named, and others, I was welcomed and most kindly and hospitably entertained.

Missions of the Church. Diocesan.—The Missionary in Darlington District, Rev. J. Swart, A. M., reports as a "general summary of his labors, on his removal to Florida, that he commenced his ministrations in Darlington District, S. C., in December of 1844. He gathered a congregation, which will have had regular services four years next month. In October of 1847, he commenced services at the Court-house; and took measures, in 1848, for the permanent establishment of the services of the Church. He has served a congregation in a building occupied by his Grammar School, at Fair Mount, twice a month for the years 1846, 1847, 1848; and a congregation the third and fifth Sundays of months, at Stony Hill, in 1848, till the period of his removal to Florida, Nov. 13th, 1848. His services have been confined to a section of country about ten miles East, and six North of the Court-house.

Domestic. Florida.—"Protestants have no good seminary in Florida; and there is no place so well adapted for the establishment of one as St. Augustine, particularly for its healthfulness. Buildings for the purpose may be purchased or rented for a small sum, and a seminary well conducted will never want pupils from the State, from which parents are now obliged to send their children for their education. A Clergyman adapted to teach, and willing to labour for himself and the Church, might be eminently useful to the cause of Protestant Christianity, by establishing a seminary for both sexes in St. Augustine; and with such assistance as he might soon be able to employ, his superintendence would not burthen him to excess; and in such a seminary as is definable, we may hope that ministers may be educated, who are adapted to the climate and to the habits of the population."

Indiana.—"It is my opinion that the East, *as yet*, holds in its hands the moral and religious destiny of the West; but I as fully believe this will not be so in twenty years from this time. At the end of that period, this "*Great Valley*" will wave with a harvest of tares, the dark crop of Romanism, Fanaticism, and Infidelity, or it will be a moral Goshen, verdant and fruitful with piety to God. What man is there who wishes the social and civil condition of his fellow beings to be pleasant, peaceful, and happy; what Christian, who wishes the salvation of souls, who does not deprecate the former result, and covet the latter?"

Wisconsin.—"The elements of all the religious orders of Christians are here in the West, and many of them fraternize in a sense we cannot; therefore, our process, at best, must be slow." "I am well persuaded that more good can be effected here for the Church, and for the moral improvement of the place, by means of a good Christian school, subsidiary to the preaching of the Gospel, and the administration of the sacraments, than in any other way."

Iowa. Burlington.—"Since I have been in this place, I have had more than seventy communicants, and more than four hundred regular worshippers connected with my Church and congregation, at different periods. And yet I commenced here with only one family of Episcopalians, and that family consisting of only three persons. My congregation is now kept feeble by the constantly unsettled condition of the people."

Michigan. Kalamazoo.—"The Vestry *Resolved*, That the present prosperity of this parish is owing, in a great measure, to the Divine blessing upon the fostering aid of the Domestic Committee of the Domestic and Foreign Missionary Society; and that the thanks of the parish are hereby tendered to the Domestic Committee, and to all who have contributed to their treasury; and that the Secretary of the Domestic Committee be requested to omit the name of Kalamazoo in the list of Missionary Stations from and after October 1st, 1848."

Bishop Southgate reports that at Mossoul, "The school had increased to 110 boys, besides several young men who come after their day's work is done, to receive instruction. Kas Michael has the chief control in the school, besides teaching a class of young men at his own house. He has just returned from a visit to Jebel Judi, a mountain North of Jezireh, and N. W. from Mossoul. He says that there are twenty villages there of Chaldeans, who do not acknowledge the Pope, and who remain attached to their old faith."

Africa.—The following is from the Journal of the Rev. Mr. Payne.—"*Sunday, July 4th.*—Congregation this morning about 200. The larger proportion of those present were women. Administered the Lord's Supper to 24 professing Christians. It is ten years to-day, since, with my wife, (and my late friend and brother, Rev. Mr. Minor,) I landed at Cape Palmas. What cause have we for thankfulness to God for his mercies to us during that period! Our lives are spared. We have seen six Mission Stations fully established, the Gospel preached to thousands of the heathen, and more than 70, (though some of these have apostatized, while others have died,) most of them natives, gathered into our Church. I have been enabled, too, in great measure, to master the native (Grebo) tongue, to preach in it, and to translate into it, besides our liturgy, some portion of God's holy word. How much better hath God been to me than all my fears! I thank him, and take courage." "An interesting feature in our Sunday, and also day schools, at present is, that several of our advanced native scholars act as teachers. In the male department, numbering forty-five, I am the only foreign teacher on Sundays, as Mr. Gibson is the only one during the week. In the female department of the school, Mrs. Payne and Mrs. Gibson are assisted by a native girl, who also acts as monitor in the day-school under Mrs. Gibson."

The amount reported for November is, for Domestic Missions \$1,137; from South-Carolina \$168. For Foreign \$1,531; from South-Carolina \$550.

Louisiana.—At the 10th Diocesan Convention, (1848,) it was "*Resolved*, that the Education Committee be instructed to devise and re-

port to the next Convention, some plan for the establishment and support of a preparatory school and college, to be under the control of the Church in the Diocese; and that they be authorized to secure such funds and donations as they can for this object." In his Address the Bishop said, "I have again to present and press upon the Convention, the duty of taking some effective measures for raising a fund for Domestic Missions; and I am well persuaded that the true mode of accomplishing the work of Church extension, in its best sense, that of carrying the Gospel in all its fullness and blessings to the homes and hearts of the people of our charge, is to cultivate, under God, among ourselves and our people, the principle of self-reliance: that principle which will teach us to look for the means of accomplishing the work which has been given us to do, less unto others and more to ourselves, which will prompt us to the exercise of a wholesome spirit of self-denial, and which will bring us the double blessing of being ourselves watered while we are watering others. God has cast our lot in a land teeming with abundance, and while all may not be equally well furnished with the good things of this life, all are at least in the possession of more than enough for the supply of our personal necessities; and if we will but meet the calls of Christ, by his Church, in a spirit of becoming liberality, remembering that God loveth a cheerful giver, and that no man is required to give according to that he hath not, but according to that he hath, we shall have speedily all that is wanted for the vigorous prosecution of the work of preaching Christ to perishing sinners."

Kentucky.—At the 20th Annual Convention of this Diocese, May, 1848, the Bishop in his Address remarked, "Why aggression and demolition should be the order of the day, on the part of those who hold the ancient defences, and occupy the venerable Apostolic towers, is not so apparent. 'In quietness and confidence is their strength;' for the Lord himself hath said, of such a Church, 'that the gates of Hell shall not prevail against it.' The weapons of our warfare are not carnal, they are moral suasion, and the spirit of forbearance and love. The less said about our peculiarities the better. Let them be quietly embodied in our practical administration, both in our Diocese and in our parishes, in our schools and in our families; and let the fruits be manifest in increased holiness of heart and life above others; and there will soon not be enough of us, to answer the inquiries of those, 'who will be asking for the old paths, and for the good way, that they may walk therein.'"

Cholera.—As we are expecting this dreadful scourge among us, the following instructions concerning it, addressed to the country people in Russia, by authority of the government, are worthy of attention here. We copy them from the English Churchman.

"It has been remarked that just before the appearance of the cholera in a district, the inhabitants are troubled more than usually by diarrhoeas and other complaints, trifling under ordinary circumstances, but which, in the presence of the epidemic, are apt, if neglected, to degenerate into real cholera cases.

"It is well known from the experience obtained in 1830 and 1831, that the cholera is in itself generally not contagious, but that it may become so, like some other diseases, if many sick are kept crowded together.

"The cholera has been found to be most destructive in villages situated on low and marshy grounds, or near bogs and stagnant pools, and particularly where the inhabitants are confined within narrow space and live unmindful of cleanliness.

"It has been further observed that those dejected in spirits and easily alarmed are more subject to cholera, than those who live in confidence and are of good courage.

"The preceding remarks having been made, the following are the precautions recommended for observance against cholera:—

"To beware of catching cold, and particularly to protect the stomach from cold, for which purpose to wear a broad belt of cloth or stout flannel upon the skin around the waist; not to lie upon the bare ground, nor to sleep at night in the open air. After sleep or hard labor, when in perspiration, to drink no water or other beverage cold; to drink no acid beverage, and never much at a draught: to beware, of all things, of intoxication; to use light food and moderately; to eat no bread insufficiently baked, no crude vegetables, no unripe fruits, nor meat or fish not perfectly fresh, and to abstain from salted meats and pickled fish that provoke thirst: to keep the person and the dwelling clean, and to allow of no sinks close to the house, to admit no poultry or animals within the house, and to keep it airy by ventilation. Where there are sick let not the place be crowded.

"Notwithstanding the best precautions, the cholera may at times break out. The following are its symptoms, and the treatment to be pursued with perseverance and confidence:—

"A person in good health may be suddenly attacked by cholera, at first sickness, the eye-sight dimmed, then, after a shiver and rumbling in the bowels, vomiting and purging, with acute pains below the breast, under the ribs, and on the left side, attended by quenchless thirst. If the patient be not quickly succoured, cramp ensues in the legs and arms, which become of icy coldness; extreme weakness comes on, and a deadly paleness; the whole body becomes cold, then a hic-cough, and other signs of approaching death.

"On the appearance of the first symptoms let medical aid be immediately called, but if that cannot be obtained, the treatment necessary is as follows:—

"1. Let the patient be warmly covered.

"2. Let his whole body be well rubbed with warm vinegar or brandy: likewise his hands and feet and pit of the stomach with clear tar, or, if none can be had, with strong brandy.

"3. Let the patient take, in frequent and small quantities, a warm and light infusion of mint, or of the essence of mint, one or two drops at a time, with sugar.

"4. If there be no abatement of pain or vomiting, a blister of mustard should be applied to the pit of the stomach.

"5. If all the same symptoms still continue, and the patient be of a strong constitution, then apply leeches to the same place, 12 to 20 for

an adult, and for children 6 to 10 ; but, if of a weak constitution, let no leeches be used without the advice of a physician.

"6. A warm bath, if ready and near, may be used with benefit, otherwise a vapour bath may be prepared at home thus : heat some stones or bricks, and over them place a bedstead with a netted bottom upon which let the patient be stretched, well covered : then throw the vinegar upon the hot stones, whence steam will arise conducive to perspiration, aided by the frictions which must not be discontinued. For want of this vapour bath, place around and in contact with the patient, bags of heated sand or ashes.

Observations.—During the present epidemic, no applications have been found so efficacious as strong frictions, either with the naked hand, with a cloth, or with a brush, using clean tar or some other irritant. The essence of peppermint may be used more freely than heretofore prescribed.

"Great care must be observed during convalescence, for the cholera is but too often followed by typhus fever."—*English Churchman*.

The Floating Church of the Redeemer, for Seamen and Boatmen, Philadelphia.—This beautiful edifice was designed and built by a self-taught architect and builder of New-York, Mr. Clement L. Dennington, for *The Churchman's Missionary Association for Seamen*, of the port of Philadelphia, and does much credit to his good taste and skill. It is a chaste design for any religious edifice on land or on the water, and in beauty of proportions can hardly be improved. The interior decorations are executed by those distinguished artists, Messrs. H. & O. Ficht, father and son, who painted in fresco the ceiling of the Floating Church of our Saviour, in New-York, which has been so much admired.

It will prove a great novelty and ornament in the city of Philadelphia, where so few spires are to be seen, and located at the foot of Spruce-street, will be discerned at the distance of a mile in the centre, from its locality. The following are the gentlemen that compose the Board of Managers, by whose efforts the edifice has been erected, assisted by benevolent individuals of the city, who feel an interest in the religious benefit of the class for whom it is intended. Right Rev. Bishop Potter, D. D., James C. Booth, William C. Kent, John McCollum, Isaac Welsh, George Colhoun, G. B. Mitchell, Edward L. Clarke, T. R. Wucherer, Joseph R. Masséy, Joseph E. Hover, William G. Allen, James M. Aertsen, Geo. S. Twells.

The Chaplain in charge of this Church, is a gentleman eminently qualified for its duties—the Rev. Mr. Trapier, formerly a lieutenant in the navy, and now an ordained Minister in the Episcopal Church. We wish him success and God's blessing on his labors.

The building is firmly fastened on a substantial deck, 38 feet by 90, with guards extending 3 feet outside around it, and resting on two boats of 80 tons each, placed 10 feet apart, strongly connected together. It will seat 500 persons, and will have a fine toned organ and bell. The top of the spire is 70 feet from the deck, and the edifice is

32 feet wide, by 85 feet long, including the vestry at the back end. It must be an interesting sight, to see it filled with devout worshippers, of the class for whose gratuitous use it is intended.—*Ep. Recorder*.

Proposed Pantheistic Idol at Paris.—A scheme has lately been put forth at Paris for converting the Pantheon, agreeably to its name, into an idol temple, in which all religions are to be combined. An artist of the name of Chevenard has been entrusted with the execution of it by M. Ledru Rollin. The plan of the artist is fully developed in the published account from which the following is an extract:—"Men of all nations, and of all ages, may enter that Temple, (the Pantheon,) and find there the objects of their worship; the Chaldean his stars; the Egyptian his Osiris, Isis, and Typhon; the Indian his Brahma with all his Avatars; the Hebrew, Jehovah; the Persian, Ormuzd and Ahirman; the Greek and Roman, their Olympus, with its full complement of gods; the Christian, his Christ eighteen times glorified; the Northern barbarian, his gods shivering beneath Polar snow; the Mahomedan who hates images, his Prophet with his face veiled by a flame; the Druse, his calf Hakem, with his azure eyes and his lion mask. Every one will be able to say his prayers in that universal Church, the true metropolis of the human race." The chief idol of this pantheistic temple is thus described:—"In the centre the Brahmin Cow is resting with her full face turned upon you, her knees drawn in under her dewlap, ruminating upon some thought of cosmogony. On the right the Persian Griffin, with lengthy claws and shaking wing, seems to guard a treasure; while on the left the Chaldean Sphinx makes a mock of eternity by her granite dreams. On the back of these three beasts soldered together, rests the Egyptian ship, the mystical Bari, which ferries the souls across; the ship carries the ark of the covenant, which is itself surmounted by a *ciborium*, containing the host amid glittering rays. This symbol, executed in red granite, is to be repeated at the farther end of the temple, and to stand in the place of the altar, under a dome of twelve columns supporting a frieze with twelve compartments, where the Olympian gods will be sculptured in *bas-relief*. By this monument, compounded of the symbols of all the modes of worship fused together, Chevenard wished to denote that all religions are but different forms of one and the same idea, and that, seen from a certain elevation, their forms must be indifferent. It is the Word, the great Pan, that humanity adores, under a multitude of pseudonymous characters; all the names of the deities are but epithets of the litany of that one, universal, and eternal God; the Word floating in light, that is, the supreme and ruling intelligence of which every animate creature contains a portion, and which man alone bears consciously within his heart and mind. Thus he has made an idol, that is, a plastic image, which every body may worship, for it contains the worship of each with its genealogy. Such it behoved the high altar of a pantheistic temple to be; for the mission of pantheism is to absorb in its vast bosom all ideas and forms; it excludes no religion, but assimilates them all."—*English Churchman*.

Armenian translation of the English Liturgy.—The following communication addressed to the Committee of the Society for Promoting Christian Knowledge, has been received from Bishop Southgate, the American Bishop of Constantinople, in reference to the Armenian translation of our Liturgy:—"I have had some very favorable opinions of the work, both from Clergy and Laity. A beautiful copy has been presented by me to the Armenian Patriarch, who received it very kindly, and suggested that a copy be given to each of the recent seceders from his Church, who have formed themselves into a congregational sect. He says, and I have no doubt truly, that they are entirely unaware of the existence of such a Church among the English: and one of the seceders who has returned to his Church tells me, after examining the book, that if it had been seen before their sect was formed, the American Congregationalist Missionaries would never have induced them to adopt their tenets. Another, a Priest tells me, that the book is admirable; he had no idea of a Church of so apostolic a character existing in the West; and he is rejoiced to find in the book the ancient doctrine of Christianity. I have hope of much good from it, both in imparting correct information, and in presenting a pure specimen of primitive Christianity."—*Church and State Gazette.*

MARRIAGE.

MARRIED, on the 15th ult., at the Church of the Epiphany, Philadelphia, by the Rev. J. H. FOWLES, the Rev. J. HOWARD SMITH, of Grahamville, S. C., to ELLEN S., daughter of B. H. RAND, Esq., of Philadelphia.

OBITUARY NOTICES.

DIED on the 25th November, at the residence of her son, the Rev. P. T. BABBIT, Rector of St. Paul's Church, Woodbury, Conn., MRS. MARGARET BABBIT, wife of SETH BABBIT.

Mrs. B. was sixty years of age. She died in the peaceful expectation of a happy immortality—continuing to the last, an earnest and hearty interest, in every thing which concerned the welfare of the Church, to which, in the later years of her life, she had attached herself. She delighted to be occupied in its inspiring services. She found it to be indeed "the gate of heaven." She considered the Liturgy of the Church the very best preparative for joyous participation in the better services of paradise and heaven. She was not satisfied with only exercises of a contemplative nature: her piety was as active as it was discreet and unpretending. Her self-denying labors proved, that to her "to live was Christ;" her active and operative faith proved, with equal clearness, that to her also, "to die was gain."

DIED at Hampden Hill, St. Matthew's Parish, S. C., on the 10th December, in the sixty second year of her age, MRS. MARY ELIZABETH RICHARDSON, relict of the late Col. EDWARD RICHARDSON.

"The memory of the righteous is blessed," and it is well to give expression to the feelings prompted by this sentiment, when one, to whom it is applicable, leaves our world. Endowed with a mind sound and vigorous, and with a disposition of unusual loveliness, her virtues were moulded and brightened by divine grace. An early pro-

fession of Christianity she sustained and illustrated by a life of eminent usefulness, and an open consistent piety; for none who knew her, doubted for a moment, that she was a sincere disciple of the holy Jesus. With far more than an ordinary share of human virtues, she was singularly humble, and had a very lowly estimate of that excellence, which others greatly admired.

Tracing far back, on either side of her parentage, a line of those, who for conscience, truth, and liberty, had endured trials, and had abandoned homes and comforts for our wilderness retreat, she nobly maintained the inheritance derived from a Huguenot ancestry. With a heart generous, kind, and affectionate, she loved all, but truth and duty supremely; and was the very model of a Christian lady, one who would fairly represent in the present age, her whom the Apostle addresses, "The elect lady whom I love, and not I only, but also all they who know the truth."

DIED on the 23d December, INA MARY, only daughter of the Rev. THOMAS J. and ANNA R. YOUNG, aged 6 years, 2 months and 3 days.

In her life and death, this little girl illustrated the happy influences, under the blessing of the Holy Spirit, of the Church's system of training the lambs of Christ's flock. Of more than ordinary precocity of intellect, strength of memory, and quickness of perception, she acquired, without labor, a knowledge of divine truth; and in the purity of a spirit which, by the grace of Christ, seemed to have preserved unspotted the whiteness of the Baptismal robe, she had learned to love her gracious Redeemer, His Church, and "the Offices thereof." Before she was three years old, she had so far committed to memory the Liturgy of the Church, as to be able to take her part in all the responses, with the exception of the Psalter. In this last, however, her voice was not unheard; as she caught the words from her mother's lips, and repeated them distinctly. At that early age, she had so learned to love the *House of God*, that when, from severe illness, but little hope of her recovery was entertained, she was, at her own earnest request and with the consent of her physician, constantly carried to Church, and laid upon a cushion at her mother's side. Many of the congregation in Aiken, whither she had been removed for her health, will remember the feeble, yet earnest tones of the little sufferer, in the Confession, the Lord's Prayer, the Creed, the Chants, the Psalter, the Litany, and the "Hymns of Prayer and Praise." Her Amen was heard in harmony with that of the congregation, even after the prayer, which an affectionate friend and pastor constantly offered for a "sick child."

Unexpectedly restored to health, her remaining years bore the impress of the gift of grace. Her mother's shadow, she was always, unless detained at home by indisposition, found in her place in the House of God, in the Sunday School, and in the Sewing Society. She was also, generally present at the administration of the Lord's Supper; and more than once asked why she could not be permitted to go to the altar; begging her mother, if she would not let her accompany her, to "break a little piece of bread, and bring a little wine to the pew" for her, that she also might "take the Communion."

When first placed in the Sunday School, it was deemed too fatiguing for her to remain in Church during the "Communion," and she was sent home immediately after the ordinary services: but this seemed to cause her so much real grief, that she was ever after permitted to remain; and never failed to take her part in the services, though forbidden, alas, on account of her age, to partake of the sacred elements. Often, and especially when her brothers approached for the first time the Holy Table, did she ask with tears in her eyes, "when papa and mama would think her old and holy enough to take the Holy Communion?"

She was scarcely more than three years old, when she learned to read; and the motives which seemed chiefly to influence her in her studies, were, that she might be able to read the Bible and Prayer-Book for herself, and teach the younger servants their Catechism and Hymns. Passionately fond of books as she became, no reading seemed to afford her so much pleasure, as the Psalter for each day of the month, and the Hymns of the Church, very many of which she had committed to memory. The instruction of the servants formed part of each day's duty; and especially of that of the Lord's day, when those who did not reside at home came to be taught by her. In this good work she was constant, regular, and patient: and it was a lovely sight to contemplate this little lamb of Christ, guiding and directing, and teaching those many years older than herself.

Her life was that of one who had truly received her vitality from the Great Head of the Body, of which she was a member: for although of buoyant spirits, and lively imagination, and strangely matured intellect, she was "meek and lowly in heart," rendering all due obedience to her parents and those over her in the Lord, and kindly affectionate to her inferiors. How closely she entwined herself around the affections of

those immediately connected with her, it does not become us to speak. All who knew her, loved and petted her; and with many of the congregation of St. Michael's, Charleston, where she worshipped for the last nineteen months of her life, and of which her father was one of the ministers, her name was that of "The Child of the Church;" and the many kindnesses and affectionate attentions which she received from all, were a proof of the tender love which the elder children of the Church bore to their almost infant sister. They seemed to regard her as an angel of God sent for a brief space to earth.

Her death was in sweet accordance with her life. Throughout her whole illness, even to the last breath, her memory was clear and unimpaired, her intellect bright and unclouded, her spirit calm and untroubled, and her faith in her crucified and risen Redeemer firm and unshaken. When informed on the morning preceding the evening of her death, that there was no hope of her recovery, the announcement caused no excitement; and she answered with great calmness, that she wanted to "go to her Saviour, and to see Him, and her little sister and brothers" who had died before her birth, but of whom it always seemed to give her pleasure to converse. When asked, if she was not willing to live, if it were God's will; she hesitated for a moment, as if for reflection, and then answered in the affirmative; assenting at once to her father's question, "Is not God's will better than ours, my daughter?"*

During her whole illness, there was not one murmuring or fretful expression; but a patient endurance of suffering, and an anxious desire to comfort those around her. "Don't cry—don't cry"—was often on her lips; accompanied by some fondling gesture.

When the last and terribly fierce struggle for breath commenced—God grant that we may never again witness such bitter agony—she requested that the physician might be sent for; but being told that he could give her no relief, that this was the struggle of death, and that she must look to her Saviour alone; she nodded assent, and never asked for him again: but when the storm rose high, would beg her father to pray with her; and in that prayer, which a gracious Redeemer has taught His people, her feeble voice, even though trembling in agony, was *always* distinctly heard. To her father's frequent appeal, "Be of good courage, my daughter; the Saviour is with you, and the struggle will soon be over," she always gave her sign of assent: and when her anguish was at the highest, then her *song* was that of praise—agonized praise. Over and over again did she sing, "Jesus I see, Jesus I see; I'm going home, I'm going home." The paroxysm in some degree subsiding, she bade all around her farewell, remembering every servant of the family, the present and absent; and saying to and for each, "Good bye, good bye; I'm going home." As the difficulty of breathing again increased, she looked anxiously towards her father: and when he replied to her look, "Yes, my daughter, there is another bitter struggle for you; but look to your Saviour, and he will bear you safely in his bosom. Pray to Him yourself for help and strength:" she clasped her hands over his, and raising them towards heaven, uttered the prayer—"Do Jesus take me! Jesus take me! Jesus take me!" Then changing her tone, and moving her arms, as if even the body was struggling for an upward flight, she exclaimed, "I see Jesus. Jesus I see. I'm going home. I'm going home." When no longer able to speak, she would pat her parents' hands which she held in hers, as if to bid them to be comforted. As in life, so in death, the Great Shepherd bore His little lamb gently in His bosom: and when He saw that she was fitted for Heaven, and two pure for this "miserable and naughty world," He took her home. The casket lies in the narrow grave, but the gem sparkles in the diadem of the Prince of Peace.

"What purer, brighter sight on earth, than when
The sun looks down upon a drop of dew,
Hid in some nook from all but angels' ken,
And with his radiance bathes it through and through,
Then into realms too clear for our frail view
Exhales and draws it with absorbing love?
And what if Heaven therein give token true
Of grace that" His young lambs in mercy "prove,
Just touched with Jesus' light, then lost in joys above."

*This readiness to yield cheerfully to the will of God, was more distinctly brought out in a conversation with the Reverend gentleman with whom her father is associated. He said to her, "Ina, are you willing to die?" Her answer was immediately in the affirmative. He asked again, "But do you not wish to live?" She seemed perplexed, and hesitated to reply. But when he added, "If it be the will of God?" her sign of assent was instantly given. She seemed almost unable to speak, during his visit, yet when he prayed with her and concluded with the Lord's Prayer, she joined earnestly and distinctly in every petition.

ACKNOWLEDGMENTS.

The following amounts have been received for Domestic Missions, during the month of December.

From a lady at Jacksonville, E. F., for building a Church at San Augustin, Texas,	\$10 86
Do. do. Western Missions,	10 86
From St. Thaddæus', Aiken, Domestic, general,	5 00
Monthly Missionary Lecture,	7 00
From All-Saints, Waccamaw, Missions in the West,	75 00
From Trinity Church, Society Hill, Domestic, general,	36 00
From St. Michael's Church, Charleston, Nashotah,	15 00
Do. do. Domestic, general,	33 95
From Prince George, Winyaw,	8 75
	<hr/>
	\$202 42

J. K. SASS,
Receiving Agent, Diocese S. C.

The undersigned, gratefully acknowledges the receipt of *twenty dollars and six cents* from St. Michael's Church, Charleston, S. C., for educational purposes, through the hands of J. K. SASS, Esq.

JAMES LLOYD BRECK,
Agent for the Nashotah Mission.

Nashotah Lakes, Wisconsin, 26th Oct., 1848.

A SUNDAY SCHOOL has been organized in connection with the Church of the Holy Communion, a Free Church. It is held at the building formerly occupied as the Arsenal, corner of Thomas and Bee-streets, Cannonsboro', immediately after morning service. Parents and friends of children are invited to procure their attendance. We are in want of Teachers.

The Missionary has calls upon him for wood, provisions, new and second hand clothing, and other necessities, to which he is wholly unable to respond.

If those who are able and willing out of their abundance, to satisfy any of the above named wants, will send their donations to his residence, they will be gratefully received and faithfully appropriated.

J. WARD SIMMONS, *Missionary.*

Residence, Pinckney-street, Cannonsboro', 3d door below Elliott, east side.

The Rev. J WARD SIMMONS, *Deacon*, having accepted the situation of Assistant to the Rev. C. WALLACE, at St. Stephen's Chapel, Charleston, S. C., desires letters, &c. to be directed accordingly.

The Assistant Minister of St. Stephen's Chapel, tenders his grateful acknowledgments to the Ladies, through whose generosity, he has been provided with an elegant silk gown, scarf and surplice.

Whenever worn, may they be harbingers of salvation to those to whom he ministers.

ERRATA.

Page 265 line 4, for "Many think," it should read "In the first place, that," &c.

CALENDAR FOR JANUARY 1849.

- | | |
|-----------------------------------------------|--------------------------------------------|
| 1. The Circumcision of our Lord Jesus Christ. | 14. <i>Second Sunday after Epiphany.</i> |
| 6. The Epiphany. | 21. <i>Third Sunday after Epiphany.</i> |
| 7. <i>First Sunday after Epiphany.</i> | 25. The conversion of St. Paul the Apostle |
| | 28. <i>Fourth Sunday after Epiphany.</i> |

Evidences of Natural and Revealed

Religion ; also, the Doctrines and Institutions of Christianity, with questions for use in Bible Classes, in Parochial, Family and Sunday Schools. By the author of "Reasons why I am a Churchman."

Also, Scripture Reading Lessons for little children, in 1 vol. or in 3 parts. The Early Called ; a Gift for Bereaved Parents, by Rev. Wm. H. Lewis, D. D., 4th edition:

ALSO,

MILLER'S Planter's & Merchant's Almanac, for 1849.

THE CHURCHMAN'S ALMANAC, FOR 1849.

SWORDS' POCKET ALMANAC FOR 1849.

For sale by

A. E. MILLER.

MISS MILLER and MISS HAMILTON'S Seminary, for the Instruction of Young Ladies and Children; corner of Meeting and Chalmers-streets; in the following Branches of Education:

Elementary Preparation, \$5 per Quarter: with the Rudiments of Ancient and Modern History, \$7 ; with Writing and Arithmetic, \$9 ; with Geography and Grammer, \$10.

JUNIOR CLASS.—Writing, Epistolary Composition, Arithmetic, Grammer, Geography, History, Chronology, and Natural Philosophy, \$13.

SENIOR CLASS.—With the above studies, including Ancient History, Ancient Geography, Natural History, Moral Philosophy, Astronomy, Mythology, Rhetoric, Composition, and the Rudiments of Chemistry, \$15.

CHARLESTON, Sept. 1, 1848.

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina. Thos. G. Simons, jr, Treasurer, office No. 1, Commercial wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10: subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Boundary street, north side; Librarian, Miss Jane M. Pinckney, 28 King street, near Whim's Court, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

Receiving Agents for this Diocese.

THE BISHOP OF THE DIOCESE for Missions, within the State, commonly called *Diocesan Missions*.

JACOB K. SASS, Teller of the Bank of Charleston for Missions within the United States under the direction of the "Domestic and Foreign Missionary Society of the Pro. Episcopal Church," commonly called Domestic Missions. All monies sent by mail must be directed to him at the Bank of Charleston, where he is always to be found during business hours.

HENRY TRESCOT, Esq., Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign Missions*.

EDWARD BLAKE, Esq. Teller of the Bank of South-Carolina, is Agent for receiving any contributions to Bishop Chase's Institution, *Jubilee College*.

Dr. I.M. CAMPBELL, is Treasurer of the Fund for establishing and endowing one or more Episcopal Schools, in the Diocese of South-Carolina, and will receive such sums as may be offered for that purpose.

REMOVED.

A. E. MILLER'S BOOK STORE

Is removed for the present, to No. 5, Broad-street, opposite his old stand; where he will be found during business hours.

Receipts for the Gospel Messenger for the following years :

1847.		1848.	
Amount brought forward for		Amount brought forward for	
	Vol. XXIV. \$433 00		Vol. XXV. \$363 50
Dr. Wm. Anderson, Stateburg,	3 00	Mr. T. C. Harleston,	3 00
Mr. E. H. Pegues, Alabama,	3 00	Mr. Ed. M'Crady,	3 00
Rev. J. W. Chandler, New-York,		Rev. T. J. Young,	3 00
1846 and 1847,	6 00	Miss S. Rutledge,	3 00
		Sale of 4 copies,	1 00
		Mrs. E. H. Pegues, Alabama,	3 00
		Rev. M. A. Curtis, Society Hill,	3 00
		Dr. A. E. Gadsden,	3 00
		Rev. E. C. Logan,	3 00
		Mr. N. R. Middleton,	3 00
		Mr. Thos. H. Deas,	3 00
		Mrs. Joseph Manigault,	3 00
		Rev. J. W. Chandler, New-York,	3 00
		Rev. R. P. Johnson,	3 00
	<hr/> \$450 00		<hr/> \$402 50

NEW BOOKS.

JUST PUBLISHED, by the General Protestant Episcopal Sunday School Union: The King's Messengers—an Allegorical Tale; by the author of "The Shadow of the Cross." With beautiful illustrations, from designs by Weir.

The Combatants: an Allegory, by the Rev. Edward Monro, with four fine engravings, from designs by Darley. Muslin, 63 cents; muslin extra, gilt edges, 80 cents; fancy paper, 37½ cents.

George Austin: or Patience and Perseverance Rewarded. A Tale; with three fine engravings. Muslin, 38 cents; Library, 30 cents; fancy paper, 16 cents.

Bessil Gray: or The Dull Child, with a Frontispiece. Muslin, 23 cents; Library, 21 cents; fancy paper, 12½ cents.

The Dog: as an Example of Fidelity; with four fine engravings. Muslin, 25 cents; Library, 18 cents; fancy paper, 10 cents.

The Widow's Son: a Tale of Warning; with a finely engraved Frontispiece. Muslin, 25 cents; Library, 16 cents; fancy paper, 8 cents.

Bear and Forbear: The History of Sarah Allen; with engravings. Muslin, 13 cts.; Library, 10 cents; fancy paper, 4 cents.

Norah; The Little Mountaineer; or, I wish I could Read; with engravings. Muslin, 13 cents; Library, 10 cents; fancy paper, 4 cents.

Also, new editions of several works by Mr. Adams,—works which have attained, as they richly deserve, a great and increasing popularity. These books are put up in several styles of binding, and as presents to persons of any age—the old as well as the young—are perhaps the most graceful that can be selected.

The Boy and the Birds, by Emily Taylor. Elegant binding, \$1.

For sale by

A. E. MILLER.

Diocese of South-Carolina.

The 60th Annual Convention of the Protestant Episcopal Church in this Diocese will be held in St. Michael's Church, Charleston, on Wednesday, the 14th February. The Clergy who are entitled to seats, and the Lay-Delegates of Parishes and Churches, are requested to attend. Divine Service will commence at half-past ten o'clock.

C. WALLACE,

Secretary of the Convention.

The Protestant Episcopal Society

FOR THE ADVANCEMENT OF CHRISTIANITY IN SOUTH-CAROLINA.

The Anniversary Meeting of this Society, will be held at St. Michael's Church, Charleston, on Tuesday, the 13th February, when Divine Service will be performed, and a Sermon preached, suitable to the occasion. Immediately after Service, the Members of the Society are requested to attend, to receive the Annual Report of the Board of Trustees, to elect Officers and Trustees for the ensuing year, and to transact such other business as may be submitted.

J. STEWART HANCKEL, *Rec. Secretary.*

T. G. SIMONS, Jr., *Treasurer.*

☞ Attention is specially invited to the Bishop's Pastoral Letter and the Prayer, on page 307.